HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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N. P. ROGERS, Editor.

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HERALD OF FREEDOM.

For the Herald of Freedom.

Mr. Rogers,—The following communication was written for the Christian Panoply. It was my design to pursue the subject in the same paper, defending the measures of the abolitionists, and recommending our cause to the people of the denomination to which I belong. But I have been denied the privilege. And I wish to say to your readers, that, while the editor of the Panoply is filling up his columns with matter decidedly pro-slavery, he has kept this communication in his office many weeks, shutting it away from the public eye. In one word, it seems to be the determination of that editor to exclude from his paper any thing against slavery, and to publish as much in favor of it, as the times will permit. J. L. B.

For the Christian Panoply.

Mr. Editor,—When Martin Luther found himself free from the shackles of Popery, he went immediately about helping others to the blessings of spiritual freedom. By so doing he placed his name high among those whom the pure in heart delight to honor. He acted a christian part. Popery and slavery are enough alike to be the offspring of the same infamous parent. And another day will show how many there are in our land who, (like the ignorant subjects of the pope that think they are free while wearing a chain that galls both soul and body) fancy themselves to be at liberty, and trumpet through the world their boastings of the enjoyment of republicanism and christianity, and yet are themselves *slaves to American Slavery*. The chains of slavery possess a magnetic power. The links attract one another. And the slaveholders are sending them all over the land; they may be found in almost every body's pocket, and frequently in the work boxes of the ladies; and when they become sufficiently numerous, they fly together, and the poor victim is in a moment bound fast. Many may be found among the airy mountains of New-Hampshire panting for breath. Apparently they must die in slavery. "*They cannot rise.*" And it is not at all pleasing to those who sympathise with them in their sad condition, to behold the malicious joy of the southern despot who has brought them under his power. True christians, all of them, ought, in this matter, to imitate the example of the great reformer, whose name has been mentioned. But while there are so many in the free States whose condition is so pitiable—who either dare not or desire not to retain in their possession so much of what belongs to freemen as the right of petition, a right which the autocrat of Russia dares not take from his subjects; there is another class of our countrymen who more particularly deserve our prayers and our efforts. Henry Clay has said that there are three millions of slaves in the United States. Abolitionists have not often, as fanatical as they are, stated the number so high. But probably this is one of the very few things in which Mr. Clay in his late speech in Congress, was correct. The slaves mentioned by him, and to whom I now refer, are slaves in a different sense from the sense in which those are slaves of whom I have before spoken. They are in a far worse condition. They deserve less execration and more pity than any of the northern vassals. We all profess to feel for them, and to desire their liberation. But how is this all-desirable object to be accomplished? This question has caused great searchings of heart among the divisions of Reuben. And yet the question *how* has something of novelty about it. It has created no difficulty in the prosecution of other moral enterprizes, some of which have shaken the world. The apostles had no difficulty in deciding how to go to work for spreading the gospel. There was no perplexity in Luther's mind about how the power of the pope should be cramped. And in the temperance reform, this point has hardly been mentioned. Why, then, should there be any division as to *measures* when we come to attack slavery? Perhaps I have used strong language in saying that the measures adopted by the abolitionists are the only ones which can be effectual in securing the end we desire, and that no other measures ever have been suggested. Yet I must repeat the assertion. The great weapon which has achieved so many moral victories in the world, is the TRUTH! And this is the very weapon that the abolitionists have relied upon from the beginning. With this weapon they have done much, yourself and many other good people to the contrary notwithstanding.—The whole slave-holding power of America trembles this moment at the glare of this mighty puller-down of strong holds. And although our opponents have incessantly been finding fault with our measures, they have been careful to forget to suggest to us any other measures. They have never mentioned any other weapon than the one we have used, which is the *truth*. Aiming at the peaceable emancipation of three millions of bondmen in our land; i. e. aiming at persuading the slaveholders to emancipate them, we have endeavored to disseminate truth in several ways. Facts and arguments have been collected, addressed to the people of both the North and the South, intended to stir up the former to faithfulness in giving their moral power against slavery; and to convince the latter of the greatness of their sin, and to persuade them to immediate repentance. These facts and arguments have been published in various forms, and circulated through the country. This is one of the anti-slavery measures. Again the abolitionists have employed agents to lecture upon the subject throughout the free States. And as a third measure, societies have been formed. And a fourth has been the exertion of personal influence so far as possible upon slaveholders and non-slaveholders. Fifthly, we have petitioned to Congress, according to the constitution of the country. And last, though far from being least, the monthly concert of prayer has been established, that all that we do may not be without the blessing of Almighty God. Now may I not ask, who can reasonably object to the use of such measures as these? Can any one complain because we have published the truth respecting slavery?—or because our lecturers have declared it?—or because we have formed societies and pledged ourselves to defend it?—or because we have spoken it in private conversation? If so, I ask why these same measures, in the case of the temperance reformation, have invariably received the approbation of the whole sober community? Shall we be accused for improving the constitutional right of petitioning to Congress? Then let us throw away from us that which we have no more right to claim, *the very name of republicans.* And can any one object to our praying to God for the abolition of slavery, either at home and alone, or unitedly in the monthly concert? I trow not. It would seem that if any objection can be raised against the measures of the abolitionists, it must be because they are scriptural, reasonable, and as far as could be expected, successful. They have done just what they were intended to do. And, while we have reason to believe in the good Providence of God and the power of moral suasion, and as it is certain that no other measures have been or can be suggested that can be of equal efficiency, we may cherish the glorious hope, that the measures which have been so successfully used thus far, will go on from conquering to conquer, until our hearts are cheered by witnessing the accomplishment of the object of our ardent desires.

J. LEBOSQUET.

Nottingham, 1839.

For the Herald of Freedom.

Dear Sir,—While attending the very interesting annual meeting of the State Temperance Society, held at Concord last week, I was not a little perplexed and shocked at a statement of one of the members. When the resolution respecting the protective influence of the legislature was pending; he was opposed to its passage, and remarked as follows: "I am as much opposed to the law, licensing the sale of ardent spirit as any other person. But," &c. It was in this connexion that the gentleman also observed, "I am opposed to capital punishment, yet I do not wish the law repealed; he wished for their continuance in consequence of the hordes of *foreigners* who were pouring in." I confess I found considerable difficulty in developing his meaning in wishing the continuance of what he otherwise considered bloody and sanguinary laws for the special and peculiar and exclusive *benefit* of foreigners. This, thought I, assuredly is not American *colorphobia*, but is it not one type of the same or a similar malady? Is it any thing more or less than American *caste, pride and prejudice?* But who are foreigners, for whose special benefit these laws must be continued? I have been in this country over twenty years, and I think I may safely say, that I have been peaceable, and sought and prayed for the peace of the land where I have enjoyed peace. Yet I suppose in Mr. P's estimation I am a foreigner. But who is Mr. P., is he also a foreigner? O no, he is a native born American, a *real Yankee*. Well, who was his father? was he also a native American? (I do not mean an *aboriginal*.) Yes. Well, who was his grandfather? Ah, we must stop and not go too far back, lest we should find some "Syrian ready to perish," some *foreigner*. And when the real *native* Americans form a *Colonization Society* to *compel foreigners* to emigrate with their own *free consent*, perhaps even Mr. P. will be in danger of being sent home to his own dear native country. Seriously, are foreigners "sinners above all men" in America, that these laws must coutinue in force on their account? Who were they who made the convent in Charlestown a heap of smouldering ruins, and sent so many shrieking, defenceless females from their conflagrated retreat in the dead of night? Who first insulted foreigners while employed in burying their dead out of their sight, and then pilfered their dwellings? Who composed the thousands of gentlemen of "property and standing," in broad day and broad cloth mobbing a few females? Who are those who go out from the halls of legislation and imbrue their hands in each others blood? Who were those who murdered Lovejoy? Who ferociously destroyed Pennsylvania Hall? Who compells the Indians to leave their cultivated fields and the land of their father's sepulchres? Who embrutes so many millions of their fellow creatures? My heart sickens, my hand trembles, and I must not read to the end of this horrid chapter.

To whom are we to look for these beautiful specimens of order, justice and humanity? To foreigners? O no, they are what Mr. P. and some others would call Americans, republicans, men who are created free and equal. While speaking of foreigners, I wish it might be seriously pondered how they have been and still are treated. We may continue to act on the mean and ferocious maxim that "might makes *right*," but it is dangerous as well as wicked, to practise cruelty "because it is in the power of our hands." There will be a day of reckoning, a tremendous reaction. I wish I had charity to believe that these helpless and defenceless strangers and foreigners have both forgiven and forgotten the cruelty, insult and injustice which has been measured out to them, but from what I know of their natural dispositions, and the very spirit and genius of their religious tenets, I have no reason to believe that they have fully and freely done either. Will the continuance of capital punishment for certain crimes to be inflicted on foreigners only be a shield and defence, or would Mr. P. and others shut and bar the gates around the Atlantic, Pacific and Indian oceans, and keep all foreigners of all countries, climates and complexions out of this free and happy land, and then draw the curtains of colorphobia, caste, pride, and intolerable conceit around you and go to sleep.

HENRY ARCHIBALD.

Bow, June 16, 1839.

For the Herald of Freedom.

Portsmouth, June 4, 1839.

Mr. Editor—If abolitionism be on the wane, as is often and triumphantly asserted by our opponents, it is but like the receding wave, which retires only to collect new force; like the receding of the waters of the Red Sea, which opened a safe and successful passage to God's chosen people, but returned with accumulated power and overwhelmed their enemies with the besom of destruction. But it is not so—far from it. The friends of the slave have not retreated nor given up one inch of ground to their opponents. They have advanced, slowly it may be, with increasing assurance, and undaunted confidence that they shall conquer their enemies and restore the captives from imprisonment and death.

The aspect of the anti-slavery cause in STRATHAM has prompted these remarks, and is only one of many proofs of the ultimate success of this benevolent enterprise. I was recently very agreeably surprised to find so much anti-slavery feeling there. On fast day was delivered the first anti-slavery lecture. It was given by the Rev. John F. Adams, who has recently located himself in that town. The occasion was a very interesting one, and the audience appeared to be perfectly satisfied that the subject of slavery imperiously demands their hearty co-operation in removing this dreadful scourge from the land. An impulse has been given to the cause of the slave, which, I am assured, will never cease till every boudman shall be liberated and restored to his just and equal rights.

An anti-slavery society was immediately organised, consisting of upwards of sixty members, embracing a good proportion of the adult inhabitants, with the exception of the Congregational society, whose motto seems to be, "Touch not, taste not, handle not" this unpopular subject. Party politics also has its accustomed influence in detering some but not all its votaries from enlisting in this noble cause of humanity.

The following is a list of the officers of this Society:

Rev. John F. Adams, President.
Rev. Samuel C. Gilbert, and
Rev. Asa Merrill, Vice Presidents.
Phinehas Merrill, Benj. Moulton, Mark Barker, Ex. Committee.
Enoch M. C. Lane, Secretary.
James Rundlett, Esq. Treasurer.

Yours in haste,
JOHN I. LANE.

Boston Atlas.

We call the attention of our *anti*-anti-slavery readers (for we have *many* such readers) to the following appalling article from the Boston Atlas—an anti-abolition paper, if not a *pro-slavery* paper, which we will forbear to call it on this occasion, because it has such a correspondent. Let the vassal North read this mortifying, astounding developement. WE ARE SLAVES. We have been *treated* as such by the slaveholders. They have as *directly*, as *literally* and as *palpably* enslaved *us*, as they have the plantation negro. Shake your limbs, northern yeomen, and you will hear a *clanking of chains*. Attempt to stretch your arms upward, with the toss of the freeman, and you will feel the constriction of the handcuff. Take the freeman's stride and you will be *taken up, with the bondman's shackle*. YOU ARE SLAVES. YOU HAVE MASTERS. Anti-abolitionists have found it out. Ye descendants of the Pilgrims—ye Bunker Hill men—ye 4th of July folks,—ye are fettered. Your ancles are galled and your wrists worn to the bone. Ask somebody to look at your backs—you can't reach to feel there—you are hand-cuffed. But read for yourselves. You are allowed to learn to read. We have no sympathy with the paper or the writer or his sentiments and feelings. He is a vassal. He is no abolitionist, he says. Every man who tells the truth of slavery has to declare this, otherwise he thinks his truth will be *disregarded*. But read the article.

SLAVE POLICY.

New-York, June 11, 1839.

To the Editor of the Atlas:

Sir—In connexion with the frauds of importers, and the singularly unwise, unjust and impolitic provisions of the compromise act, it is necessary to take into view the slave policy, by which I mean the policy of the planters, or, as Mr. Calhoun would style it, the policy of the South, that we may see the whole grounds and understand how to take care of ourselves.

When Mr. Calhoun talks of a "certain population," or "peculiar domestic *institution*," he means *slavery*; and when he talks of the South and southern policy, he means policy shaped so as to give success to his certain population and his peculiar institutions; he would be better understood if he used the plain, intelligible phraseology of slave labor.

The planters have long since discovered that slaves are best fitted to delve in the earth, and are employed to little advantage in manufacturing, in the mechanic arts, or in navigation. They keep them in a state of barbarous ignorance, lest they should become acquainted with their own numbers and strength, and shake off their fetters. This almost necessarily unfits them for employments which require intelligence and a higher grade of civilization. It requires little more than physical power to direct the hoe and plough, and to pick cotton; and hence this employment is well adapted to the policy of the master towards the slave, and to the degree of intelligence with which he may be safely entrusted. Caution and prudence govern the counsels of the master, and he sees that an increase of knowledge, whether of letters or of the mechanic arts, brings with it an increase of moral and intellectual power, and is dangerous. The slave, therefore, is seldom instructed in the use of tools, except for some of the most coarse, ordinary, and necessary purposes, but tills the earth for cotton, rice, and tobacco.

The object of the planter is to make as much money out of this labor as possible; and being limited to these raw productions, his inquiry is, how can he best promote their sale and get the most favorable return for them. This has involved us in the great controversies which have been carried on respecting our foreign trade and internal policy. This has been the leading consideration in the severe struggles for political power, which have generally terminated in the triumph of the slave interest over the free. The slaves constitute the greatest and most important property which the planters have, for without them their estates are nothing; and knowing this, and feeling it to be the strongest bond of united action, because it is a common interest, they have usually moved on with great harmony in attaining political power, and in so using it as to promote their own objects. Hence they adroitly secured a constitutional provision for a slave representation, and now actually have in the house twenty-five representatives who have no right there except by this property.

It is now fifty years since the constitution was adopted, and of that period the slave states have elected citizens of their own for forty years to the presidency, and had all the benefit of the influence and opinions of that high officer, as well as the overwhelming strength of executive patronage; and as a proof of the invariable selfishness of these States, no more than six votes had been cast by them at all the elections previous to the last, for all the candidates who lived north of the Potomac and Ohio rivers, and these six were divided between the two Adamses. If I am not mistaken, the President pro tem. of the Senate, who in a contingency may become President of the United States, has at all times been a citizen of these States, and with the exception of three years out of the last twenty-nine, the Speaker's chair has been filled by a slave holder, and for more than thirty years out of fifty the office of Secretary of State has been held by such a person.

I have no time to pursue these details, but you will find to your surprise, if you have never examined the subject, that this ambitious and watchful section has actually secured to itself the organization of the executive and legislative branches of the government, as well as the most important and influential offices.

This is neither the result of accident or of any peculiar fitness for public station, for most of the erroneous opinions in public policy have originated at the South. The anti-commercial, anti-navigating, anti-naval, and the anti-manufacturing doctrines, all originated there, and have in turn been zealously supported, on the ground that commerce, navigation, a navy, and manufacturing, were injurious to the great interests of slavery. But it is on the other hand a close union of the planters, a firm, steady, unfaltering adherence to a determination to trust none with high political powers except those identified with them in interest, and who would co-operate with them in giving direction to the policy of the country.

The first great object of the slave interest has at all times been to secure to itself a preponderance in the counsels of the Federal Union, and, as you see, it has succeeded, though numerically a minority, if the free population combined with equal firmness against it. Those who have watched the motion of the political waters, have found no difficulty in comprehending how this has been done. Whenever an election of President is near, the planters take ground and give out that no one can be run successfully but a citizen of their own. On him they unite and present him with the whole strength of the interest, and refuse to agree to sustain any other. Then the party in the free States that co-operate with them are appealled to—some by flattery—some by promised rewards of subordinate office—while some are brow-bent with threats. The party banner is kept unfurled, and old associations, as well as future hopes, are brought to bear upon the prejudice, to encourage the hopes, and excite the sympathies of the wavering. They also foment with skill and success those causes of disagreement and alienation which unavoidably exist among us—and thus they succeed by their own pertinacious selfishness, and our folly and disregard of our dearest interests. Thus DeWitt Clinton, the Adamses, and all other candidates from the free States, except the present incumbent, have been run down, and he only succeeded by avowing himself a man of southern principles, or in other words, *devoted to the slave policy!*

Being thus sagacious and successful in the attainment of political power, what use do they make of it?

They have but one policy; and that is to provide for the sale of cotton; and every thing else is subservient to this. If we sell, they say, we must buy, and it is, therefore, necessary we should import as much in value as we export—for trade is founded on an exchange of the products of labor; and they would if it were possible, import their horse shoes, as they often do their harnesses and saddles—indulging the hope that thereby they might sell more cotton. This is their system of free trade.

In legislating upon foreign commerce they treat with contempt the free laborer, and hold up the spinner, weaver, hatter, shoemaker, &c. of our country to the scorn and derision of the public, as bloated monopolists, feeding upon the honest earnings of others, that is, upon the products of their slaves.

So far has this party carried its notions upon this subject, of late, that they have resolved by Conventions to negotiate the whole business of foreign trade, to build ships, to concentrate capital, to create cities, and to leave ours to crumble into dust, under the absurd idea that the slave interest is the soul of the country. This approaches very nearly to haughty presumption but their dictation has been met so submissively by the free States, that it begets a vain arrogance on their part.

All this has a most powerful bearing upon the great crisis which is approaching, and which, by the terms of the compromise act, must come. Meet it we must, and I hope we shall meet it like men. If the planters persist in trampling on the laborers of the free States—if they insist on crushing them unto the earth, and making their condition in sober truth what they now represent it to be, worse than that of slaves, then must we come to the naked question, whether the slave interest shall rule the country, and whether the policy of the government shall be so shaped as to give prosperity to that interest alone. To that question by itself we have never come; for it has always been mixed and disguised artfully with other matters, so as to conceal it. I speak purely of public policy, for I have no reference to abolition, or any of the hopes or doings of that sect, with whom I have never had any connection. If the planters would run madly upon their ruin, let them go on, and they will provoke a temper and rouse a spirit that will shock their "*domestic institutions*" and give them just cause for alarm. It is impossible that the free laborers, working as they do for great ends, maintaining as they will, public liberty and equality—triumphing as they will over the intrigues and chicanery of politicians, can be made the pack horses of the slaveholders, by a policy suited exclusively to their interest, in the same manner as the great aristocratic landed proprietors of England impoverish and starve the laborers of that country by their corn laws. The corn laws, odious as they are, are less oppressive and less injurious than a policy which disregards other interests and goes for cotton alone.

I have already stated what is well known, that the slave interest acquires this power over us by our own strength, which it diverts to its own support. The alliance is, however, between parties who have not an interest or sympathy in common, so long as the free laborers are a party to it.

The slaveholder needs only to be understood to render this clear and unquestionable. What possible similitude is there between the planter and the farmer, or mechanic, or manufacturers? What thought, feeling, or association have they in common? The one is proud, haughty, selfish, oftener than otherwise,—owning his thousands of acres and his hundreds of slaves; the other has his small farm, his bench, or loom, and depends on his own sinews for his daily bread. The one rich like the privileged nobleman over his extensive domain, and sees, without sympathy or concern, the hardship, suffering, and oppression, of those who owe him the hapless service of perpetual bondage. The other is his own master, and shares the humble fruits of his honest toil with the wife of his bosom and their offspring. The one feels the dictatorial spirit of the lord of many acres and many slaves; the other, the generous pulsations of a free heart. The one uses his great wealth, power and influence to perpetuate his high privileges, and to secure to his products all the benefits of an exclusive and selfish policy; the other has a humble vote to give at the ballot box, and if he would be advised by me, he would give it wisely, by supporting those who would do something for him besides calling him a "good democrat." What have our laborers to hope for by clinging to the skirts of such men, who hold them and their occupation in contempt? Nothing but to be caressed and patted on the head like children, when an election comes round, and called "good democrats." I would have them inquire when they give a vote, whether they mean to sustain the slave policy, or one which will give prosperity to the whole country, and especially to themselves?—whether they can reconcile it to themselves to be the chief instruments in perpetuating slavery, by giving to it vigor and prosperity at the expense of their own decaying interests? Do not the manufacturer and the mechanic know that the planter strives with his whole power perpetually to take from him all the little advantages which he has from protective duties? That he openly avows his purpose to make him work as cheap, and consequently to make him as poor as the miserable operatives of the old continent? Does he not know that the burden of the southern song is that American products are dearer than European? And does he not know that they cannot be cheapened without cheapening labor? All this must be plain to him, and he must see that it is a

war upon his dearest interests. All I ask of him is not to be deluded by humbugs; not to suffer himself to be enslaved by soft words and empty professions; not to let the controversy about banks, and corporations, and sub-treasuries withdraw his attention for one moment from the coming crisis—from his own precious interests—on which hangs the progress of liberty—the improvement of the social condition, and above all, his own comfort and happiness. If the slave holders have projected the destruction of his business, if they deem this sacrifice necessary to their own aggrandisement, then let it not be accomplished by the hand of the free laborer. I would have him take a firm stand here, and insist to the last, come what may, for a just policy—for in that and that alone lies his safety.

In speaking thus freely and earnestly upon this subject, let me not be misunderstood. All I would demand is a policy that should *be just towards the whole country*; and then all will be prospered. While I speak in plain terms of the South, I am as little disposed as any one in the country to violate any constitutional obligation, or to do the planter any injustice. He has been, and is, selfish. In my judgment he unnecessarily makes war upon our most precious interests, and if he will thrust this matter of slavery upon us he must not complain if we lay it bare. I would invite my countrymen to pause and consider whether they will aid him in this unhallowed work. All I would require is that he should observe just limits, and not claim for himself the whole benefit of the Constitution.

We have all these matters to contend with, the frauds of the Custom House, the Compromise Act, and the planter. Venality, ambition and selfishness are arayed in solid column against us, but if the working men are true to themselves, they have nothing to fear, for they can purge the Custom House of corruption, rebuke ambition, and curb down the selfish.

There is much good feeling and just sentiment in the South; and the number is not small who are anxious for the harmony and prosperity of the whole Union; but the ultras, the fanatics on slavery, at the head of whom is Mr Calhoun, contriving constantly to excite alarm and apprehensions in regard to this property, which keeps the public mind agitated, and thus all efforts of moderate and fair men are frustrated. But if Mr Calhoun will agitate this topic, if he will force it upon us, then must we deal with him according to his folly. We must convince him that he is mad and rushing upon his own ruin. We must prove to him that no democrat clings to the skirts of him who maintains the absurdity that *slavery is favorable to public liberty*—or that slave labor is to be cherished so as to force the free into a condition worse than servitude. Yours, Y.

Mr. Adams' Second Letter.

We have read Mr. Adams' seccond letter, with much pleasure and much pain. It is replete with truth and error, dressed out in Mr. Adams' best style. The letter is a powerful one, eloquent even among his most eloquent productions. But it is like the image which Nebuchadnezzer saw in his dream.

"This image's head was of fine gold, his breast and his arms of silver, his beliy and his thighs of brass, his legs of iron, his feet part of iron and *part of clay*."

Mr. Adams exhibits himself in this letter not only, a foe of slavery, but a decided antagonist of abolitionism. All over the country, we doubt not, there will be rejoicing in the ranks of pro-slavery men, as if abolition had received its quietus. Such triumph will be as short lived, as the exultation of Patriarch Calhoun on the delivery of Clay's speech. Abolition does not live in the breath of great men, nor can their breath extinguish it. Mr. Adams did not originate the anti-slavery excitement, nor can he quench it.—His letter will add fuel to the flame. Its fate will be like that of the incongruous image of the Babylonian.

"Thou sawest till that stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces. Then were the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer thrashing-floor, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

Never has our hope been more confident that abolition would fill the whole earth, than after reading the anti-colonization, anti-slavery, anti-abolition, pro-nothing letter of John Quincy Adams.

We shall publish the whole letter as soon as possible, and venture on a few comments.—*Philanthropist.*

Punishment for Reading a Book.—Sherry Wilson, an aged negro, was sentenced by the court of Queen Ann's county, Md. a few days since, to ten years imprisonment in the state penitentiary, for reading improper books to slaves. The sentence of the court was delivered by Judge Chambers. In consequence of Sherry's old age, and it being the first case of the kind, the judge sentenced him to as short a period as the law would permit; but at the same time he expressed the determination to execute the utmost limit of the law, which is twenty years, in every case of the kind which may hereafter come before the court. The law is very severe; after the expiration of the term of imprisonment in a case of this kind, the offenders are required to leave the state, and if they should ever return, they are liable to be taken up and sold as slaves.—*Delaware Gazette.*

Prejudice.—Our war with the peculiar American, *colorphobic* prejudice is *interneccine*—to the death—and as much again,—for this prejudice is, first, in itself the meanest and wickedest of all things, and second, it is the main prop of *slavery.*—*Mass Abo.*

We learn from the Detroit paper that the forth coming wheat crop in Michigan promises to be very abundant.

HERALD OF FREEDOM.

CONCORD: JUNE 22, 1839.

All men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society they cannot by any compact deprive or divest their posterity—namely the enjoyment of life and LIBERTY, with the means of acquiring and possessing property and obtaining happiness and safety.—CONSTITUTION OF VIRGINIA.

Petitions!

Are the abolitionists bestirring themselves to obtain signatures? A considerable number have come in—but many—*very many* more are needed. The time is short. The session may close speedily. Some discerning, observing member,—perceiving that the General Court have really no occasion to stay here, at the expense of the people, may, from patriotic shame, move an adjournment of the pageant and go home to serious business. Then the opportunity of developing the influences of slavery by petitioning will have past for this time. Let abolitionists consider it. Where is Dover. Where is Sandwich. Haverhill and Plymouth, the anti-slavery Lexington of New-Hampshire—Plymouth the *landing* place of the Pilgrim principles of Temperance and Anti-Slavery, for the State! What are the veteran abolitionists of that beautiful town doing that they have not sent 300 names here, *demanding* of the assembled agents of the people a testimony against slavery! Last winter over 300 names went on from that little town, to Washington, to be "*laid out*" on the table of slavery, by the pitiful undertaker employed by the South to *bury* the Right of Petition. Are the people weary of petitioning, because their right is thus treated. Do they give up the *claim* of the right, because it is denied them? Is that the time to give it up? Is it not rather the time, the very time to *assert it?* Had the right been respected or acknowledged, they had had comparatively little occasion to assert it. If our petitions were now respectfully treated, there would be but slight necessity for prefering them at all. It is to save the right that we must exercise it. The General Court here have laid the few petitions that have been presented on the table, together with the motions, that have accompanied their presentation, to refer them to a select committee. The dastardly and stupid spirit that led the unfortunate Atherton to perform the *task* of gag-waiter at Washington, has aped him here. But, mark our words, *it will not be persisted in.* The hands that laid these petitions on the table will lift them off again. Glimmerings of discretion will suffice to teach the shortest sighted, that this gross treatment of so fundamental a right cannot long be continued without public alarm. An attempt will be made to avoid this Athertonism. The petitions will be taken up by those who laid them down. It will be pretended that they were laid down *in order to be taken up.* This will not be true, but we anticipate it will be said and pretended. They will be referred and it will be attempted to dispose of them in some *less palpable way* than by "*laying out.*" The committee will be "*select.*" They will be *selected* by the *Speaker.* They will not hear the petitions—or if they have a hearing, it will be a matter of form. It will be a secret hearing—to which the people cannot have admission—not the legislature even. It will be as last year in one of those box trap committee rooms. Or if a free and liberal hearing in form is granted, the petitions will not be considered on their merits. They will not be reported on to the House. The important question will be dodged. The majority in the legislature will act in subserviency to the grand policy of the national party to which they belong. (The minority would do the same in like circumstances. Party will always do it. Party is always unprincipled.) Our petitions will not be fairly treated throughout. They cannot be. The legislature will not so treat them. They dare not. They are not at liberty to. Party vassalage does not admit of it. Why, if this be not true—is all this treatment of our petitions.—Why don't they receive them, refer them, consider them, discuss them, and report upon them, and finally act upon them, *according to their merits*—grant the prayer of them, if it be reasonable and important, or give the reasons, if it be not. Why don't they do this, instead of this contemptible, shuffling procedure, this vain boy's play.

The cause of abolitionists is plain, and it is but one. *Pour in the petitions.* Let them grow briefer and more imperative, and let the *forms* even of *supplication* be dispensed with. Let it be *demanded*, that they be heard. And meantime let the conduct of party vassals and vassal tyrants be fearlessly canvassed in anti-slavery meetings and conversations every where. Let the *young men* take them in hand. They are the Gideons to "*teach*" these "men of Succoth."

Pour in the petitions next week. We demand, in the name of anti-slavery, 300 from HAVERHILL, 350 from HANOVER, 300 from PLYMOUTH, 300 from *George Storrs'* native town of LEBANON, 500 from old SANDWICH, with Winnepisseogee in her front, and skirted all aflank and rear with Pyrenees, Alps and Appenines. Let her send, from Daniel Hoit's home, a petition backed by "full five hundred men." And the noble town of DOVER, New-Hampshire's Manchester, where David Root has preached and Morning Star Burr has written, let 600 at least be despatched to Concord, from the anti-slavery town of DOVER. Shame on the abolitionist, that wont take the long petition roll, and scour the hills with it. Why, when is slavery to be abolished, if ABOLITIONISTS wont spend a *day's time*, in gathering *names* against it. Hark! the wail of a thousand slaves, coming up on the south wind, from the sultry rice flat—crying to God under the soul-rending cart whip! Oh that terrible *terrible* cart whip! *It hath the power to humble manhood and make it creep like a reptile.* It is an overmatch for human stubborness. Will New-Hampshire ABOLITIONISTS *petition* against the terrible instrument? Will they do *as much* as this? Will the legislature *grant*, think ye, when *abolitionists* wont *ask!* "Oh the pro-slavery legislature," cry our outraged friends, "how they do trample on our rights! And oh the cost and trouble of drafting these petitions, and getting them signed and sent to Concord! It is busy time of year! It seems to us our *ultra* brethren would never let us have any respite." Respite a plenty, friends, you shall have, when the *slave* and YOU get your rights.

P. S. Send them on. Mr. Treadwell has taken the "laid out" ones from the table, as we predicted above. They are referred to a select committee, and the petitioners are to have a hearing. Send them in forthwith. We don't care a farthing how they are treated in the report. The staff is in our hands. We can't lose it but by sloth and delinquency in sending in petitions. We can oblige the legislature to pass the resolutions we ask or do worse for themselves and pro-slavery, and better for us and the slave. The argument is all on our side. They can do nothing against us but evade and shuffle, in sight of the community. The truth is with us. We know some of the committee. They are magnanimous minded men. We trust all the committee are such, though we fear the trammelling influence of party. We apprehend the refusal of the prayer of the petitions *of course.* But we are curious to see the *reasons.* We will apprise our readers of the issue. But don't let them slumber. Gather the signatures—send on the petitions. Numbers is the argument. "Action, action, action," cried Demosthenes, "that is eloquence." Numbers, numbers, numbers, cry we. That is the argument at the State House. Convince them with numbers. If minors, male under 21 and females under 18, let them put their ages in figures. We don't regard the age—but the legislature does. Let us humor them in that. We hold the petition of one as important as that of the other. All can *understand* here. All can *feel* and all can *petition.* Don't *neglect* and *there is no time to be lost.*

Among the contributions for the Herald of Freedom at our recent anniversary, was the subscription for *ten* copies, by CHARLES C. BURLEIGH. We felt hurt at the time of its announcement, that this glorious, but poor, young *Pennsylvanian* should find it necessary to contribute to the support of our *New-Hampshire* paper. And we feel mortified and ashamed when we think of it now. We cannot consent that our treasury retain this contribution. It is ungenerous. It is ignoble. It ought to be refunded and a generous present with it. Were it a personal gift to us, we would not keep it—and would not have suffered the noble hearted young orator to have parted with it. Why he had already made a contribution to the cause that money cannot equal. He had thrown in himself. The value of his tribute those can judge who have heard him. It is above rubies.

We are ashamed that our paper needs this *special* support from any quarter in the State or out. We are mortified that we don't edit it with such fire that the enemy himself should come and supportingly gaze at the light of it. By the blessing of God we hope to put some life into it by and by. Let our anti-slavery genius about the State help us.—But we are mortified at New-Hampshire professed abolitionists, who don't subscribe for their paper. There are many, very many who are outrageous anti-slavery men, who will give nothing but a prayer, and that they would not give if they thought it worth nine shillings a year. They can give for dress and for furniture, and to build meeting houses, and to cushion up pews and bedeck and bedizen up pulpits, and make the minister life member of this, that and the other popular "good object of the day." They can take Panoplies and Patriots and Statesmen to pamper their party and sectarianism. They will shell out into the contribution box, for the Board of Commissioners, when the *deacon* brings it *solemnly* round among the *pews*—on *Sunday*—under the inspection of the *pastor*—but not a copper for the poor slave or his unpopular cause. Nine shillings a year or ninepence a month, to sustain their own periodical, they can't afford. The negro asks a *mite* from them, and they give him a *cheaper prayer.*

Brethren ain't it so? Examine yourselves. Our cause has too many abolitionists. It can't maintain them. Our machinery is getting too cumbrous and unwieldy. It has too little vitality for its multiplied numbers. We are like the army of Xerxes who could not find room in the boundless plains to display their wings. Few though we be, we are too many for victory. Our Gideon's army must undergo a purgation. We must get down to the 300 that lap water only in their eagerness to fall upon the children of the East. We shall then get down to our old *contributing* number. Heaven save us from these rapid accessions of members who can't sustain a single little nine shilling sheet, when rotten party spirit and scarcely less rotten sectarianism can whiten the land with its sheets. Shame on New-Hampshire abolitionists, that Charles C. Burleigh of Pennsylvania has to contribute *ten* papers to their cause in this State, out of his *empty purse* and they can't afford to subscribe for *one!*

We talk to abolitionists in anti-slavery style. The true hearted will applaud us for it. The no hearted we don't care for. The true hearted will send on their names to *Chase & Crosby.* We are the freer to speak on this point, because we are entirely *uninterested.* Let ever so many subscribe, it pays us nothing. But if it were otherwise, if subscribing helped the cause, we would not be mealy-mouthed lest abolitionists should suspect us of interested views. We have settled that question, we think, both by being an ultra abolitionist, and by quitting our snug living. We go for the cause. Our brethren all believe us when we say it. We demand then a full support for the Herald of Freedom. We *demand* of abolitionists one and all *to take it.* If they can't afford this and party papers, let them stop the party papers. Aye, let them stop them, if they *can* afford it. Party is the bane of our cause. It is death to the slave. Let them not foster it. If they can't afford the Herald and the Panoply or other pro-slavery sectarian paper, let them stop those papers. Aye stop them, if they *can afford it.* What so fatal to anti-slavery as sectarianism? The sectarian pulpit will be the last citadel from which slavery will be ousted. The monster will be dragged, last of all, down its stair carpet out from behind its mirrored mahogany. The sectarian press is his "forlorn hope" advocate.

Francis Jackson of Boston gave at the meeting $50 for the Herald of Freedom. We feel less pain at this, for he is not *poor*, like Burleigh. But he is a Massachusetts man—or rather not a New-Hampshire man. We do him wrong to say he is *of Massachusetts.* He is of no state—no country. "His country is the world, his countrymen are all mankind." Francis Jackson IS A MAN. He has that in him and all about him, to give the world "*assurance* of a man." He it was who threw open his princely mansion to the hunted women of Boston when the gentlemen "of property and standing" chased them from their prayer meeting. It was there that Harriet Martineau first declared herself an abolitionist. Francis Jackson is one of the Boston patricians. His rank entitles him to despise the poor white man, and to use the colored man as his beast. Yet he is the poor man's friend and the negro man's brother. He recognizes in both his kindred and his flesh. His house is the haunt of other brothers of the negro. We met there John Pierpont and Henry Colman, men of some "standing"—we heard nothing of their "property." But they are the colored man's friends and brethren. The manly eloquence of the one and the burning numbers of the other are openly devoted to the deliverance of the colored man from the tyrannous oppression of the white man. We can bear Francis Jackson's liberality better than Charles C. Burleigh's, though he has that burden upon him in Boston, which the cause of truth always imposes. He is a friend of the Liberator—which, mighty as it is, the terror of America and the star of philanthropy in both hemispheres, is yet *unsupported*, by its subscription list. While the Boston Courier fattens its editor and has turned the poor printer's boy into an alderman as full of turtle as a soup tureen (not that Mr. Buckingham is an epicure, but that his paper gives him the means to be one,) "the Liberator" is poor, and Garrison lives, Goldsmith-like, in the *penetralia* of "Nassau Court." Jackson is among other things a patron of the Liberator. It was magnanimous in him to remember our New-Hampshire press, but it is not to the credit of the *granite* abolitionists, that he saw cause to remember it.

In this connection we will suggest to our friends, who wish to aid the anti-slavery treasury, the policy or taxing themselves a certain sum *or its amount in subscribers* to the Herald. This answers the double purpose of helping the paper and aiding the cause by its circulation and it costs the contributor nothing but his labor. The Herald should have forthwith 5000 patrons. Has not liberty so many friends in New-Hampshire—that prize her nine shillings apiece?

Let not abolitionists wonder that their mighty cause is despised by party and sectarianism, when they despise it themselves, and when they give their means to these other despisers, to help enable them to crush it.

From the Christian Panoply.

N. H. Colonization Society.

The anniversary of the New Hampshire Colonization Society was holden at Concord, the 6th inst.

Public exercises on this occasion commenced at 2 o'clock P. M. at the Unitarian Church. Prayer by Rev Mr French of North-Hampton. A very respectable audience was then addressed, in an interesting and appropriate manner by Rev J. B. Pinney, late governor of Liberia. The committee appointed for that purpose reported an expression of the views of this society upon the subject of slavery—which report was accepted and ordered to be published; that our views upon the subject may be known, and we no longer be represented as entertaining views and advocating principles, in their nature and tendency "*pro-slavery.*" (1)

The committee appointed by the N. H. Colonization Society, to consider the expediency of making a public expression of opinion in regard to American slavery, offer the following report:

On the subject of Colonization we have nothing new to say—our opinion remains unchanged—we ought rather to say, they are *confirmed* by the most recent and authentic intelligence concerning the prosperity of the Colonies on the coast of Africa. Still we think that the times demand a full statement of our views as Colonizationists on the subject of slavery. (2)

The committee would recommend the following sentiments, adopted by the Presbyterian church in 1818:

"We consider the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbour as ourselves; and as totally irreconcilable with the spirit and principles of the Gospel of Christ, which enjoins that, "all things whatsoever ye would that men should do to you, do ye even so to them." Slavery creates a paradox in the moral system—it exhibits rational, accountable, and immortal beings, in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God;—whether they shall enjoy the ordinances of the Gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbors and friends, whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity. Such are some of the consequences not imaginary, but which connect themselves with its very existence. The evils to which the slave is *always* exposed, often take place in fact, and in their very worst degree and form:—and where all of them do not take place, as we rejoice to say that in many instances, through the influence of the principles of humanity and religion on the mind of the masters, they do not—still the slave is deprived of natural rights, degraded as a human being, and exposed to the danger of passing into the hands of a master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest.

"From this view of the consequences resulting from the practice into which christian people have most inconsistently fallen, of enslaving a portion of their *brethren* of mankind—for "God hath made of one blood all nations of men to dwell on the face of the earth"—it is manifestly the duty of christians who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and religion, has been demonstrated, and is generally seen and acknowledged, to use their honest, earnest, and unwearied endeavours, to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout Christendom, and if possible throughout the world." (3)

The preceding sentiments were adopted by the Society without a dissenting voice. (4)

A brief discussion arose at the meeting between members of the Society, and a gentleman present, who, though a native of this town, has long resided at the South. He opposed some of the expressed views of the Society; and rather apologised for slavery; he was answered promptly, that we wished no defence of slavery here. (5)

(1) We would respectfully ask our colonization brethren why they have delayed so long an expression of their views on slavery, and what reason exists, for making them known *now*, that has not existed heretofore, and from the commencement of the abolition enterprise at least. Will they answer through the Panoply or the Herald?

(2) In *what particulars* do "the times demand this statement," at this period? What are the times other than they have been, in this behalf? Has the light shed by anti-slavery on the reluctant community, led it to suspect colonization of pro-slavery principles or tendencies—that they feel constrained now to come forward and *disclaim*? Do they themselves begin to feel apprehensive, that they occupy a pro-slavery position, in the country? Have they rendered themselves obnoxious to suspicion? Why let us ask have they kept a position, that now renders it "expedient" and necessary to disclaim pro-*slaveryism?* Do the *calumnies* of the abolitionists demand this disclaimer? They have *always* uttered those *calumnies* of colonization. Are they more *believed* now, than formerly? Why the need of this disclaimer *now?* The times do indeed demand it of our brethren. But will the times be satisfied with the naked, *verbal* disclaimer? Will they not demand *fruits—action*—that proof of the genuineness of the anti-slavery of colonization that flows from anti-slavery action? We only query.

(3) What a thundering abolition document have we here! Why what possesses our brethren? Are they "beside themselves?" are they frenzied? are they going to throw a fire brand into the South and into the northern church, that they take this tremendous anti-slavery ground! Why they outdate Garrisonism.

These "incendiary doctrines" are the principles of the Presbyterian church too, as long ago as 1818, twenty-one years ago. What do our brethren make of that church for entertaining such principles and yet pursuing such conduct, as they have these 21 years, in the very teeth of its principles! What "honest, earnest, unwearied endeavors" has the Presbyterian church *used* "to efface this blot on our holy religion and to obtain the complete abolition of slavery throughout christendom"—or throughout any where? Nothing, absolutely nothing—but sold, buy and sell slaves, and give their whole tremendous and *popish* influence to the INFERNAL slave system? This is the way they have acted out the profession of principles. Another way is the exclusion of a mass of their body, because of its opposition to the system they so condemn. They have striven to efface *abolitionism* instead of slavery—to blot out the repentance and reformation, instead of the sin. We wish our colonization brethren may not have adopted the *practice* of this Presbyterian body, as well as their principles.

How long have our brethren been of this opinion against slavery? Is it a recent opinion? Has they been pro-slavery until recently? Has the charge of the abolitionists, that they were pro-slavery been true hitherto,—or have they *always* been as much opposed to slavery as they are now? The latter surely. They were always opposed to slavery. Then we ask them, why they *have never formed an anti-slavery society?* They hold to *association.* They have long been a colonization *society.* They hold it "manifestly the duty of all christians, who enjoy the light of the present day (1818) when the inconsistency of slavery both with the dictates of humanity and religion, *has been demonstrated*, to use their *honest, earnest* and *unwearied* endeavors, as speedily as possible, to efface this blot on our holy religion," &c. &c. Now why have they not *associated* in an ANTI-SLAVERY SOCIETY! We don't ask them why they have not joined with us. We give them no opportunity to speak about "*language*," "*measures*" and "*spirit.*" Why have not they formed their own society and carried on with their own spirit, language and measures? We put the question solemnly to our conscientious brethren—We state to them their now admitted position. They have entertained the stern anti-slavery sentiments set forth in this adoption; they have associated uniformly against the great evils of the day; they have not associated against this, but have bitterly opposed their brethren, who have associated, and done what they ought to have done themselves. What have they to say to this? We want an answer. Not from our *indefinite* friend of the Panoply—but from Jonathan Clement, Benj. P. Stone, or Zedekiah S. Barstow—men who can give an answer, if they have one to give. We ask them for an answer as public as this adoption of abolition sentiments.

(4) Let us see if these unanimously adopted sentiments are carried out. We are afraid our brethren in order to prove they are not pro-slavery have gone farther than they are aware of in this wholesale adoption. We are bold to venture that if abolitionists should propose resolutions advancing these adopted doctrines, in any of the churches to which these brethren belong, they would be regarded as ultraisms, by every colonizationist, and voted down by him. We have seen it tried. We have seen these doctrines refused discussion even, in orthodox churches. We have seen a declaration of the *condition* and *number* of the slaves in this country—facts which no honorable slaveholder would deny, voted down by friends of colonization. David Root's proposal at the association at Plymouth to have a time appointed to hear these identical doctrines advocated, was frowned down by the venerable president of the New-Hampshire Colonization Society, with all the summary despotism of an aged autocrat.—"We will have nothing of the kind here," exclaimed the incensed doctor. Now he adopts it in the mass, and Mr. Barstow, moderator of the association, and some other names in the official list, who endorsed the scowls of Dr. Church, are of the *unanimous* adoption with him. We fear they have adopted this mass of sentiment *unwarily.* They have declared themselves *thereby* immediate abolitionists. They

are bound to join the anti-slavery ranks. They hold all that we hold. They will fail of their admitted duty, until they join us and act with a zeal and vivacity, that shall put the old abolitionists to shame. They cannot stop short of this. They will "look one way and row another," until they do it. They will be worse than stationary guide-boards, who point the way and don't travel it. They point one way and go the other. To stand still on the question of slavery is to *go the wrong way*. There is no neutrality. They can raise no objection to our *measures* or *spirit*. These they need not join.—They avow our *principles*. Let them now take their own *measures* and manifest their *own spirit*. They must *associate*. And let them if they can, on another platform than ours. We are on *the* platform. They can find no other, admitting their principles. We wait for their movement. If they do not move in a reasonable time, we must call on them to retract their avowal, and say they avowed improvidently.

Connecticut.

Old Connecticut used to be called "The land of steady habits." "The pedlar state" would be the more appropriate name if we are to judge from the following report of her legislative committee. This would much more accurately signify the modern Connecticut character. The people of the State have lost their "reverence for liberty." They have lost *Maryland* Pinkney's "vital principle of a republic." Their reverence is for onion-raising, silk-growing, thrift and *forehandedness*. In lieu of truth and right, they have substituted a pedlar "expediency." Nobody is *handier* at the doctrine of expediency, than a glib spoken "trader in the waggon." And next to these itinerant merchants, are your politic politicians. A legislature (saving always the General Court of New-Hampshire) is a great peddler's cart—full of pelts (alias "sheep's clothing) sham tin, counterfeit pewter, *fictitious spicery*, or the *wooden nutmeg* and sham patriotism. We are especially mortified to find the professed democrats of the Connecticut Senate voting for these tyrant resolutions. At first we took their vote the other way and prepared to congratulate the land on this first instance of office holding democracy acting out purely democratic principles. We were contriving to account for their daring to rebel against party and were about to conclude it was because they were in the minority, and had thrown themselves on their consciences. But we looked again and found that "the negative" was not on the *adoption* of the resolutions, but on their *indefinite postponement*. Shame on the pedlar democracy. It is party vassalage. It is an endeavor to sustain Van Buren in his bid against Clay for the Presidency. The whole presidential election now rests with slavery. The humblest and most sneaking subserviency will get it. By the bye we think Van Buren will *out sneak* Clay. A northern man who will *truckle* to slavery, must be more subservient than a southerner and slaveholder, who only *goes* for slavery. The southerner goes for slavery, as a *master*, the northerner as a *slave*. The southerner in *conformity* with his professed principles—the northerner *at war* with his.

We think the influence of slavery about as powerful and decisive over the *presidential* interest as over the *peddling* interest. We reckon a man can no more be President without the good graces and consent of slavery, than a wooden nutmeg merchant from "the Pedlar State" could go down South and peddle his items and articles if they knew there he went from an anti-slavery state. Hence it is that all the tin peddlers and politicians are *pro-slavery*. Abolitionism "would spoil the glorious chance" for party, as well as the "glorious chance to peddle."

THE PEDLAR STATE.

Here is some news from the

"—— men, who grasping after gain,
Cry, Freemen do not rashly meddle,
Your abstract truth is truth insane,
'Twill spoil our glorious chance to peddle."

Connecticut Legislature.—The committee to whom were referred the petitions of citizens of this State in relation to slavery, have reported, and accompanied their report with the following resolutions; which for ignorance and fatuity seems to us to have few parallels. They have been acted upon by the Senate; the whole body of the democrats, 8 in number, voting in the negative on the question of their indefinite postponement, and the 13 whig Senators in the affirmative. —*Conn. Obs.*

Resolved, That it is inexpedient to change the constitution and laws of this State, so far as they recognize a distinction, in political rights, among persons on account of color. (1)

Resolved, That in the opinion of this assembly the immediate abolition of slavery in the district of Columbia, against the wishes of the inhabitants, and whilst slavery exists in the States of Virginia and Maryland, would be inexpedient and unjustifiable. (2)

Resolved, That an immediate prohibition by Congress, of the slave trade between the states, is inexpedient, unconstitutional and dangerous. (3)

Resolved, That the condition upon which new States are entitled to admission into the Union are prescribed in the constitution, and that it would be unwise and unjustifiable to agitate the question, whether the recognition of slavery by any new state falling within the principles of the compromise adopted on the admission of Missouri, would be a valid objection to its admission into the Union. (4)

(1) What a magnificent democracy is that, which graduates human rights by the complexion of a man's surface. Skin-deep democracy! not that even—not skin-deep—shallower than the cuticle—shallower than the scarf skin—deep only as the reflecting property of the *outside* of a man's skin—the veriest exterior of him—that whereon the rays of light fall and are reflected in color. There is the *deep* resting place of American democracy. And pray what shall be a man's reflecting power to constitute him a subject of human rights, in the scale of this Connecticut republicanism? What must be a man's *angle of reflection?* We have heard of wool dyed democracy. Here is skin dyed. A man dyed in the *skin* has a "complexion incompatible with freedom."

(2) So thinks Gov. Page. All the inhabitants of the district must wish it, and slavery also must be abolished in the states of Maryland and Virginia.—These two events must concur before Congress can stir to exercise their "exclusive power." And when the slaveholders of the district all wish to cease being slaveholders, and when slavery has disappeared from those two veteran slave states—that is to say after slavery *has* ceased in the district and in those states—when, in other words, slavery is abolished in the district and abolished also elsewhere, then it will be "expedient and justifiable," *to have it abolished by Congress*. Very liberal. Surely Congress has *despotic* power over the "peculiar institution!" What a mockery of construction.—Would it be tolerated on any other subject? The nation will sustain an argumentation that goes within the verge of idiocy, in defence of the *idol slavery*.

(3) Mr. Boswell the truly *independent* biographer of Dr. Johnson, exclaimed that the abolition of the African slave trade would "shut the gates of mercy on mankind." The *democracy* of the Pedlar State thinks the same result would follow the abolition of the *democratic* home trade in America—"inexpedient, unconstitutional and dangerous." So would governor Page think, and so would his democratic Senate vote. Would they? Perhaps we shall see. His Excellency has introduced the abolition question. Let us see what his General Court will do with it. Will they indefinitely postpone that part of the message which relates to it. That would be disrespectful to his Excellency. They will find themselves in a dilemma, and the governor has placed himself in one. What an idea to be advanced in an American legislature, that a most diabolical, accursed trade in men carried on among these democracies, cannot be abolished without inexpediency, unconstitutionality and danger! Hail Columbia!

(4) Here is a virtual sanction of the admission of Arkansas with her bloody mockery of a constitution, prohibiting the state legislature itself abolishing slavery in the State without the consent of the slaveholders, as our Pedlar State *democrats* forbid Congress abolishing it in our *Arkansas* District of Columbia. Why did they put that prohibition on the Arkansas legislature? Were they afraid anti-slavery principles would one day cross the Mississippi and St. Francis? Did they apprehend the fanatical abolitionists whom their wise neighbors are every day asking why they don't go to the South, would produce in the mountain North an agitation that would before long roll its wave down south and wash away the old dragon institution in young Arkansas herself? Yes, they feared it, and could they effect it they would remodel the constitutions of all the slave states of the old thirteen and fetter the legislatures of Virginia and South Carolina, lest anti-slavery break down upon them from the Alps of New-England. Yet we are asked what good can you do here? The South gives no heed to you. If you are all abolitionists here what cares the South? Ask Arkansas that has foreboded our approach to her swampy fortresses—and has thrown up her coward breast work against us. Ask her why that constitution barrier! Will her legislature be anti-slavery without her people becoming so? And what shall expose *them* to become so? The teachings of slavery? Does that teach abolitionism? No.—Their affrighted olfactories snuffed treason to the institution from the far *far* northeast. They looked and away beyond the Blue Ridge and across the mighty states, lo a moral flashing up, like the gleaming of a thunder storm behind the distant horizon, whose mutterings are yet scarce heard, though its lightnings flash up in sight—they beheld and foreboded its certain, its fatal approach. They boded its coming as the seaman marks the scud and takes in his sail, while the sea is yet calm around him and the sky blue overhead. But we wander. "Unwise and unjustifiable to agitate the question," is it?—Why? Because agitation and discussion will show the mortal danger and the abominable iniquity of farther extending this slave system and would waken the soul of the nation against it. Pro-slavery dreads agitation, as the thief fears daylight. It will reveal the truth, and the truth as to this infamous nation, won't bear revealing.

Here are the principles of the country. We wait to see if our General Court will report and adopt such. They are called on to do it. Party demands it. Else why this subject introduced into the governor's message? We wrote to him for an opinion on these points. Party counselled him not to answer. He did not answer. Why does he speak now? Because party calls. Mr. Van Buren has given in his adhesion to slavery. Mr. Clay has bid upon him. He has gone above him. (He could not get below him.) Van Buren has no chance to bid again. His viceroys and governors must bid for him. New-Hampshire must bid. Her General Court must strike for the trembling dragon. The South must be *reassured* that the democratic state of New-Hampshire is yet "sound to the core." There was an ominous desertion at the last election from the ranks of party. Few to be sure—basely few, but glorious men were they. And they went out to return no more. Another election, and many more go out with them and they return not again. The foot-tracks are all outward. Party inspects them and trembles. "*Me vestigia terrent*," she cries—"*nulla retrorsum*."

The South has seen this slight political demonstration. Eighteen hundred anti slavery votes cast for Joel Eastman, and under the most unpropitious circumstances for the experiment, because he announced the doctrine of immediate emancipation.—Well for his life was it that the abolitionists did not dare all do their duty. He would not have received anonymous letters at Washington as the venerable Adams did, to fright him from his abstractions. He would have received the southern steel. His New-Hampshire blood would have stained the very steps of the capitol. He was a bold man to write that letter, unless he had undoubting assurance that he run no risk of an election. An abolitionist can't go to that assassin Congress and live. Should one by any accident fall under an election, let him set his house in order, for he never returns to it. He would fall a prey to the southern assassin, and the white lipped North would not dare move an inquiry as to his death. It would be *indeed* too "delicate a subject" for their *agitation*.

Both the old and new school Presbyterians are separately holding their annual convention in Philadelphia, the great legal question in dispute between them being yet undetermined.

Gagging the State House.

Mr. Kent introduced a resolution to allow the use of the Hall of the Rrepresentatives to Rev Mr Pinney for a lecture on the subject of colonization, which on motion of Mr Phelps was laid on the table. Subsequently Mr Edwards observed that it was proper that the action of the House should be had on the subject, and on his motion it was taken up. Mr Kent remarked, that in pursuance of a request for that purpose, and it according with his own disposition to grant the use of the Hall for any purpose of benevolence or philanthropy, he had introduced the resolution. Further than these considerations, he had no motive to press it on the favor of the House. Mr Phelps moved to amend the resolution by declaring it inexpedient to grant the use of the Hall for other purposes than those connected with the legislation of the House; which amendments was adopted, and the resolution as amended passed.—*N. H. Statesman.*

So the House of Representatives have shut up the mouth of their Hall against every thing and every "purpose other than those connected with the legislation of the house." The legislature are driven to straits. They would be glad to hear Gov. Pinney vindicate negro expatriation. They would like to know how all the negroes could be got rid of. But if they let in colonization to show how this could be done, and how it would be all right to do it, anti-slavery would hear of it and be on promptly with an application for leave to go in and prove it all deceptive and miquitous. This they could not calmly contemplate. They could not have anti-slavery in there. The South would hear of it. It would endanger Mr. Van Buren who looks to the South for the presidency. The State House must go for slavery. Free discussion would cause it to be reckoned the other way, and if colonization, or any thing but matters connected with bona fide enactment, were let in, anti-slavery could not consistently be excluded, and so they deny themselves and exclude every thing.

Consistency is better than nothing—but we disapprove shutting that Commons' Hall against Governor Pinney as much as if it had been shut against Charles C. Burleigh. It is a clumsy expedient, and we should think an inconvenient and injurious one in its operation. The members of the House have considerable leisure and *some* need of information (on other than strictly legislative matters) and some curiosity to hear, and what more convenient and agreeable mode than by a lecture occasionally from some one of the dispensers of information and entertainment, so apt to frequent legislative sittings.—And what place so convenient and proper and agreeable to members as their own Hall. But anti-slavery is so odious and the propitious favor of slavery so essential to party, that to keep out abolitionism, it has shut out every thing and gagged the old stone edifice itself. Well let it stand gagged. It is the general condition of the country.

Since writing the above we have understood the Hall has been opened again. Application for it was made for a lecture by Mr. Haven of Portsmouth on county jails and leave was granted on the ground that it came within the provision of the resolution. At first this looks a little like liberal construction of the resolve. What the condition of county jails has to do with the "legislation of the House" we do not see—or what lectures have to do with legislation. We supposed the resolution shut up the Hall against every thing but general court business, and that a lecture by any one not a member, or by a member himself unless under appointment of the House, on the subject of legislation itself could not be admissable. Any other construction would be open to tremendous abuses. Anti-slavery itself might be let in. Indeed that is connected with legislative action and the House is now taking action upon it under his Excellency's message and on anti-slavery petitions referred to their committee.

There may be a connection between *county jails* and the *House of Representatives* which we do not discover. It seems they do. We like Mr. Haven's object. Something should be known of the black hole condition of these barbarous depositaries of humanity. The one in Grafton county is not fit to incarcerate ordinary swine in. It is a disgrace to the county and the country. We trust our fellow creatures will not long be cast into such a den.

Mr Taylor the Seaman's Friend

Wednesday night addressed the Young Men's Temperance Society in the South Church. We did not attend, owing to indisposition. We inderstand the house was thronged and the orator displayed his usual felicity and originality. We don't doubt this, for our household who went, down to youngkers of eight, did not get home till towards midnight, and as we went from to time to look out in the moonlight to watch for their coming, instead of seeing them our ear was dinned with the peals of applause that thundered from the church in rapid succession, like a fourth of July firing, when the gun waxes hot. We are glad that the cause of temperance has grown so popular in Concord, that public sentiment will clap its advocate. Time has been when it mobbed him. Once it would have laid hands on the sailor shoulder of the rough old Bethel preacher.—Will anti-slavery ever be clapped in Concord? We do not care.

Seaman's Friend Society

Was addressed, Thursday evening, in the South Church in this town, together with a house full auditory, by the veteran preacher of the Bethel Flag.—He called himself and his brother sailors the tribe of Zebulon. If he was to be understood literally, Zebulon has got a good deal mixed up with the gentiles, for our mariners go from all classes of landsfolk, and become a tribe by profession, after they take to the sea. The sailors are from Mr. T's description a wretched set of men, and they doubtless are. But there is no need of it. It is the fault, greatly, of the christianity of the dry land. We will further notice the address and the subject next week, for want of time and space now. The sailor is a most interesting portion of our great terraqueous human family and the usual false notions prevail with regard to him as to the other peculiar classes of the race. We will be bold enough to promise here that we regard the society as totally inadequate to reach the evil of his case. It may ameliorate the condition of the tar, but will leave him a *tar*, still. The great remedy, it appears to us, is to relieve him and the world of his *tarship*, and turn the Jack-man into a brother to him. This the Society don't seem to contemplate.

Another Anti-Slavery Paper.

The Rochester Freeman, edited by Myron Holley and published at Rochester, N. Y. has taken the field against the "peculiar institution." We greet this nobly appointed ally, as Marmion was greeted when he rode into Lord Surry's lines before the fight at Flodden field. It spreads a much broader sail than our own. It is to fly in a gentler wind. The Herald is as much sail as we can keep afloat in the winds of the White Hills. Myron Holley will hold a sturdy flag staff. His proffer of exchange we fraternally accept. The anti slavery banners indeed multiply in the tented field. The land is lively with their *float*. Abolitionists will soon be counted "an army *with banners*." Let them continue to be mounted till they shall answer each other from the Canada to the Dixon's line—from the Atlantic to the Mississippi's waters, telegraphing from one extreme of the land to the other, from the "broad pendant" at Boston, to the last flag by the father of waters, the mighty doctrine of "immediate and everlasting emancipation." Let slaveholding read the emblazoned motto and perish.

The following letter from a devoted female anti-slavery friend—written in great haste and not intended for any eye but our own—we take the liberty to give to our readers, effacing the town. One such woman spirit is worth, in our ranks, 100 men in the abstract. We cry, when we see such women move in the cause, as Washington did, when he witnessed the old Bay State continentals, "God bless the yeomanry of Massachusetts."—*Ed. Herald.*

June 17, 1839.

Dear Brother,—for such I esteem you in the best of bonds—as bound, not only to remember our enslaved brethren at the south, but united with you in combatting that cruel, unchristian prejudice so prevalent at the north, at present, the strongest rivet in their chains. My present location is extremely unfavorable to action on the subject of abolition, owing partially to the late political struggle—each party suspecting the other of sinister motives, if found favorable, or even unfavorable to the discussion of this exciting topic. Party zeal is ever unjust. All former objections seem to be lost sight of, and the taunting remark is now heard, "see what your leaders are aiming at."

But these are slight obstacles in the way of the pious, consistent abolitionist—and I trust there are many such even in this town. The principles of abolitionism are based on eternal truth. The wreck of worlds cannot destroy them. He who directs the storm will guide our little bark in safety. And who knows but what our strongest opposers may be doing much to promote the very object they design to frustrate—more perhaps than a host of lukewarm friends in the abstract. Thank Heaven, we have but few such. Abolitionists are as a fraternity a warm hearted, devoted and generous band, and have good reason to be zealously engaged.—"Our cause is just, our union is perfect." No *clay* principles are mingled in the pedestal of our fabric. We build upon a rock, firmer than our granite hills—and they who madly rush against it must be dashed. A slight difference of opinion on minor principles must not be regarded by abolitionists. Every thought and effort should be subservient to the great and glorious object of striking off the chains from the limbs, and unfettering the minds of our enslaved brothers and sisters. This cannot be done silently. The noise of the hammer will be heard and the axe must be levelled with loud and well directed blows, at the root of this accursed tree of slavery, whose luxuriant branches are overshadowing the fairest portion of our land, but whose withering influences are destroying the vitality of our national liberty. This is no fancy sketch—and they who shut their eyes against the advancing light, are guilty of *wilful* ignorance—May our country be *free* indeed before many more celebrations of our boasted declaration of independence. We are a guilty nation.

S. A. C.

For the Herald of Freedom.

"It kills the life of Religion."

But what is it that kills it? This is an important inquiry; and different answers are given by different persons. Some say temperance kills it,—others, anti-slavery kills it,—a third class, putting them both together, say, "temperance and anti-slavery kills the life of religion." Now I will undertake to say, Mr. Editor, that *slavery* kill the spirit of religion. By slavery, I mean to embrace its system, its laws and appendages. I do not say it destroys religion from the earth; but so far as the influence of it extends, it is calculated to prevent the exercise of the christian religion, and retards its progress and extension, and has a tendency to its universal exterminatich.

Let us look at facts. Bible societies are aiming to have every family on the earth supplied with a bible. Slavery says the slaves shall not have one, nor read one. Consequently it will not be safe to have bibles common among such persons as have intercourse with, or live near slaves; at least they must be very cautious where they keep them. Missionary societies are endeavoring to send the gospel to all, in heathen lands and the destitute in our own land, and thus enlighten and instruct them. Slavery *compels* a multitude to be, and remain heathen, even in our own land, a living testing of their religion. Tract societies are endeavoring to scatter light and truth universally in the form of tracts. Slavery says the slaves shall not have any book whatever; so that the same caution is necessary in regard to tracts, as to bibles. It is the object of education societies and of common schools to have all taught to read, and to learn the arts and sciences. Slavery imposes heavy fines for teaching colored persons to read. Sunday Schools are designed to persuade and encourage all to study the Bible. Slavery inflicts severe penalties for teaching a Sunday School. Moral Reform Societies are making efforts to promote chastity and purity. Slavery naturally and directly, in a very powerful manner promotes licentiousness. Maternal associations combine their efforts to excite mothers more effectually to train up their children in a proper manner. Slavery takes children away from their mothers, and places them beyond their influence, and where they will grow up in complete ignorance. Good men wish to have the Lord's day respected, and kept holy. Slavery promotes its desecration.

Thus we might proceed, and speak of many other means employed by christians and philanthropists, to promote the spiritual and temporal welfare of mankind; all of which slavery intends to counteract.

But I intended to be very brief. Let any candid man take this matter into serious consideration, and after carefully examining it, say what it is that kills religion. PHILEMON.

Milford.

For the Herald of Freedom.

Mr. Editor,—Some remarks were made at an anti-slavery convention which not only affected my eyes but my heart; and I thought might be interesting to others who did not hear them.

The subject of sustaining the Herald of Freedom being brought up, and some statements bing made in regard to its importance; the significancy and appropriateness of the title being alluded to, &c. another brother arose and said, "I love the Herald of Freedom, and to show you *how much* I love it, I will relate an anecdote.—Sometime since, I was taking several different papers. But my circumstances seeming to make it inexpedient to continue them, I thought I must stop some or all of them. I set down and wrote to have one and another discontinued, thinking if I could have but one, it should be the Herald; and I was unwiling to give up that. On further reflection, however, I thought my circumstances required me to stop that also. With feelings of reluctance truly, I wrote to have that discontinued stating my reasons.—When the day arrived when I usually received this paper, and it not being brought in, my little girl said, Pa, where is the Herald? I said, my dear, I have written to have it stopped. With grief she exclaimed, "*O Pa dont stop the* HERALD." I was so affected with her entreaty, that I finally resolved that I must have that, although it should be at the sacrifice of something else. Accordingly I wrote again to have it sent."

The above is the substance of the gentleman's statement, and nearly in his own words. It had such a powerful effect on my mind, I shall not soon forget either the facts, or his manner of stating them. PHILEMON.

Saint Paul's Church.

The corner stone of this church, situate near the State House in this town, was laid on Thursday of last week, with appropriate ceremonies, by the rector, the Rev. Mr. Ten Broeck, assisted by the Rev. Mr. Chase of Saint Andrew's Church, Hopkinton. An address was delivered on the occasion by Mr. Ten Broeck, on the commencement, progress and prospects of the Society. Notwithstanding the unfavorableness of the weather, the attendance of spectators was numerous, comprising a considerable portion of the members of the legislature. c.

The MONTHLY CONCERT of Prayer for Slaves, and the peaceful abolition of American Slavery, on *Monday evening next* at the Vestry of the Baptist Church at half-past seven o'clock.

The MONTHLY MEETING of the Concord Female Anti-Slavery Society will be held at the BAPTIST VESTRY, on Wednesday next, at two o'clock, P. M.

NOTICE.

The Annual Convention of the Protestant Episcopal churches in this State will be holden at Claremont on Wednesday, June 26th inst.

FOURTH OF JULY IN HANOVER.

Rev. DAVID ROOT will deliver an address on the subject of SLAVERY on the 4th of July at two o'clock, P. M. in the meeting house on Hanover Plain. It is hoped that those friendly to the cause of Anti-Slavery from the neighboring towns will give additional interest to the occasion by taking the pains to attend. A contribution for the good of the cause will be taken at the time. In behalf of the Committee of Arrangements, C. FILLSBURY.

From the Emancipator.

Call for the National Convention.

At the last anniversary of the American Anti-Slavery Society, it was voted to hold a National Convention at Albany on the 31st day of July next. The undersigned were appointed a Committee to issue a CALL and make the necessary arrangements for the proposed Convention.

In exercising the wishes of the Society, they accordingly most cordially invite all such FREEMEN OF THE UNITED STATES AS ADOPT THE PRINCIPLES EMBODIED IN THE CONSTITUTION OF THE AMERICAN ANTI SLAVERY SOCIETY to meet in Convention at Albany on the 1st Wednesday of July next, in the 3d Presbyterian meeting house, at 10 o'clock, A. M.

The object of the Convention is the thorough discussion of these great principles which lie at the foundation of the abolition enterprise throughout the civilized world; and of the measures which are suited to its accomplishment in the United States, and especially those which relate to the proper exercise of the right of suffrage by citizens of the free States. All questions and matters foreign to this object will be carefully avoided in the deliberations of the session.

POETRY.

For the Herald of Freedom.

Written on receiving the first Number after subscription.

Welcome *bold Herald* to my reading board,
Welcome, thrice welcome to my heart, the proof,
That in *these* fearful times there yet are some
Untrammelled minds, erect beneath the storm
Of passion, scorn and hate, poured out on those
Who dare stand forth as champions for the truth;
Who dare reprove when men more boldly dare
Repel the law of God, declared from the
Almighty's throne by him who sits thereon.
Thanks to his name truth will prevail, and will
Be uttered oft and loud, although the rays
Emitted from the martyr's stake, fall on
The hand of him who sets the type, and light
The God-appealing page on which 'tis stamp'd.
Fly fearless Herald, all unshackled fly,
A faithful echo to the word of God,
Which bids the oppressor stay his iron hand,
And pay the laborer his well-earned hire.
What though thou art derided oft, and call'd
By names degraded as the servile minds
From whence they spring—oh! heed it not nor deign
One look except of pity from thy lofty height.
If none but those who deal out low bred words,
With souls more dark than Ethiopian dyes
Opposed thy course, I would not care,—but ah!
I much regret, I weep that any name
Once to my patriotic bosom dear
As was the name of *Henry Clay*, should now
In the opposing scale be cast. Yet fear
Not even him; his matchless eloquence
Is not the arm of God—on that we lean;
"One stronger than the strong man arm'd,"
Defends and will sustain our righteous cause.
Aye noble souls, who make the bond-man's curse
Your own, look not to earth for your reward—
Earth has no laurel *fair enough* to bind
Your brow—*Immortal honors wait your toil.*

Remember when you raise the prayer
Of pity for our suff'ring race;
God is the register, and there
Each suppliant's name his hand will trace.
Read in his word, As to the poor you've done,
So did you unto me and my dear Son.

Langdon, June, 1839. M. B. G.

MISCELLANY.

From the Pennsylvania Freeman.

John Quincy Adams.

We publish this week, to the exclusion of much other matter which we had prepared, a long and able letter of JOHN QUINCY ADAMS, which has just appeared in the columns of the National Intelligencer. It will be seen that the writer reiterates his opposition to the abolition of slavery in the District of Columbia, and offers in brief the following reasons for his opposition:

1. That public opinion is against it, and the abolitionists who demand it are a small and persecuted body.

This is a most singular objection. Suppose Wilberforce had so reasoned when he found 'public opinion' in and out of Parliament against the abolition of the foreign slave trade! or Fowell Buxton and Daniel O'Connell, when, in 1831, they found themselves in a meagre minority on the question of abolition of West India slavery! 'I should,' says the Ex-President, '*vote against it* so long as I know it to be unwelcome and odious to four-fifths of the people of this Union.' Upon a principle like this, no change or reform in legislation could ever take place, because the matter would be decided in the mind of the individual legislator, not upon its intrinsic merits, but by the fact that the popular voice was not in favor of it. How is it that popular reforms are effected? A single individual gives the first impulse, and against fierce opposition and persecution the reforming principle makes its way, until the whole mass feel its influence. It reaches the halls of legislation; a few embrace it and maintain it on its merits. They are of course overpowered by number in the outset—but they do not therefore, abandon their principles. At each trial of strength their numbers increases, until at length the majority is with them, and the once 'unwelcome' and 'odious' principle becomes the popular one. The Ex-President's doctrine in the State, seems to us precisely like Hubbard Winslow's, in the Church: That 'the will of the brotherhood,' and not the intrinsic right or wrong of a question, must be the ground of decision.

2. The abolition of slavery in the District would be contrary to the wishes of the people residing therein.

The Ex-President emphatically declares, that 'one human being CANNOT be the property of another—that persons and things are by the law of Nature and of Nature's God, so distinct that NO HUMAN LAWS CAN TRANSFORM EITHER INTO ANOTHER. But,' he continues, 'this is not the opinion of the people of the District of Columbia, *and in the enactment of laws* to bear exclusively upon them, and not upon myself or my immediate constituents, *I must be governed by* THEIR WILL and not by my own.'

Are we to understand John Quincy Adams in this matter, that he is ready to vote for any thing which the will of the people, (i. e. the *masters* and slave-traders) of the District requires, and against every thing which may be contrary to that will? 'No human legislation can transform persons into things.'—

Yet, he will enact laws, or prevent the repeal of laws, already existing, which do virtually transform persons into things, in the District of Columbia, because the people of the District are in favor of them, and because he thinks that he 'MUST BE GOVERNED BY THEIR WILL!' Most unhappy situation for a conscientious representative. The slave of the slave-masters, of the ten miles square! Whatever they may demand, although contrary to Nature and Nature's God, *must* be done, for the representatives of free Massachusetts, must be '*governed* by the will' of the District. We are surprised at this doctrine.

It is a well known fact that the principal reason for giving Congress exclusive legislation over the District, was, that that body should be able to protect itself from local dictation and influence. But if the doctrine of the Ex-President be correct, then are the white citizens of the District the virtual masters of Congress. An influence, as powerful as that of the Commune of Paris when it overawed the French Convention, rests upon the National Legislature. The 'will' of the managers of the SLAVE MARKET 'governs' even the honorable representative from Plymouth Rock!

Apart, however, from the objections to breaking the yoke of slavery immediately in the District of Columbia, the letter of the Ex-President is a powerful and able document. We would invite particular attention to that point which refers to the scheme of Colonization. At another time we may express our view more fully upon it.

From the Pennsylvania Freeman.

Slavery in the Church--New School General Assembly.

In our last we mentioned that the N. S. General Assembly of the Presbyterian Church were engaged in the discussion of the subject of slavery in the church, brought up before that body by memorials from several presbyteries, asking action on the part of the Assembly. The memorials were referred to a committee who reported on the 23d inst. that the views of the Assembly were fully expressed in the first part of the act of 1818, which declares slavery inconsistent with the law of God. This was opposed by Dr. Hill, formerly of Winchester, Va. and now of the district of Columbia Presbytery, who contended, in a speech of great warmth, that he and his southern colleagues had been badly treated, the dogs had been set upon them, and their feelings rasped without mercy. He was followed by four or five others on the same side. John J. Royall, a minister from Winchester, told the Assembly that if the report of the committee was adopted, according to the instructions from his Presbytery he should be compelled to withdraw. The report he contended was a re-enacting of the obnoxious abolition law of 1818, which was now and ever had been a dead letter on the statute book of the church. He was himself a slaveholder, and he expected to be a slaveholder so long as he lived in Virginia. If the reference to the abolition act was stricken out, and the whole matter left for each Presbytery, North and South, to act according to its judgment, unbiased by the expression of any abolition sentiment on the part of the assembly, he should be satisfied. Dr. Cox, of New-York, therefore moved to amend the report in accordance with the wishes of the slaveholder by striking out the allusion to the act of 1818! The motion was seconded, and the question demanded before the abolition side of the question had been heard. After some difficulty and amidst much excitement, ALVAN STEWART obtained the floor, and spoke with great feeling and earnestness against the motion of Dr. Cox. JOHN RANKIN, of Ohio, made some impressive and solemn remarks, and called for the yeas and nays. They were ordered, and the question was taken, on striking out the reference to the act of 1818, and decided in the affirmative.

An interested spectator of this struggle between what appeared to us false expediency and righteous principle, we listened with painful solicitude to the responses of the delegates. When the name of F. W. Graves of the Presbytery of Alton was pronounced by the Secretary, we were grieved and pained at the response of YES. Our heart sank within us. For a moment, our thoughts wandered far away from that crowded assembly—the dull wash of the Father of Waters on his overhanging bluffs was in our ear—we thought of bloody Alton—the hideous night scene—the yell of triumph over the martyred Lovejoy—the city awed and terror-smitten—the law prostrated in the dust—the pulpit silent, or responsive to the ruling atrocity. We saw, too, one man—an Abdiel among the faithless—braving danger and death in defence of the great principles of human liberty, girding around him, as it were, the fallen mantle of the ascending martyr—and proclaiming the truth with unabated energy above the very grave of his friend, and beneath the eye of his assassins. Was this the man who now stood before us? Had ecclesiastical chicanery and management induced such a man, for the sake of a temporary and hollow peace in the church,—to virtually vote down the very principles for which Elijah Parish Lovejoy died? We probably could not estimate the strength of the temptations which beset him—nor weigh all the reasons which prompted his decision. Our only feeling was one of sorrow and humiliation, self-distrust and abasement: we remembered our own weakness, and felt, in an unwonted degree, the necessity of the prayer: '*Lead us not into temptation.*'

It is proper to say in this connection that many professed abolitionists voted with the majority on this occasion. They were undoubtedly influenced in some degree by the extraordinary course of Dr. Cox, who during the entire discussion of the subject in the assembly has taken ground against the abolitionists, while at the same time professing to be one of their number. DAVID LEAVITT, his colleague and elder, president of an anti-slavery society, in Brooklyn, N. Y. and who was one of the committee by whom the report was made, also voted on the side of the majority, *against his own report.*

'Oh for a forty-parson power to chant
Thy praise, hypocrisy! Oh for a hymn,
Loud as the virtues thou dost loudly vaunt,
Not practice.'

It was pleasantly retorted by Alvan Stewart, when Dr. Cox applied to himself a remark intended for another; 'The brother need not trouble himself to defend others. My remark was not intended for him. He has sins enough of his own to answer for.'

On the next day the report, as amended, was taken up; Caskie, of Virginia, moved to amend it farther by striking out of it the word 'evil' as applied to slavery, but finally, by the advice of Dr. Hill, of the district of Columbia, withdrew his motion. The doctor stated that he did consider slavery an evil—a curse to the slave states, a tremendous political evil,—and *in its origin*, a great moral evil. A motion was made to insert the word 'moral' after evil, by Alvan Stewart. Royall of Virginia opposed the amendment on the ground that it sanctioned the doctrines of the anti-slavery memorials, which he regarded as incendiary documents. He wished to explain some of his remarks of the day previous. He had said he was a slaveholder. He was so; but he had bought his slaves, only to save them from the negro traders of the far South. Dr. Cox here moved to strike out that part of the resolution which had given offence. A warm debate ensued, in which Alvan Stewart, John Rankin, Prof. Stowe, Dr. Hill, and others participated. In the afternoon, George Beecher of Rochester, N. Y. proposed an amendment which was adopted and the resolution of F. W. Graves passed by a large majority, as follows:

Whereas certain memorials have been sent up to this assembly from several presbyteries, desiring some action on the subject of slavery, and whereas these memorials have been read and freely discussed by this body; and whereas this assembly is made up of members, from different portions of our extended country, who honestly differ in opinion as well in regard to the propriety as the nature of the ecclesiastical action, desirable in the case: therefore Resolved, That this assembly do most solemnly refer to the lower judicatories the subject of slavery, leaving it to them to take such order thereon as in their judgment will be most judicious and adapted to remove the evil.'

We regard this movement, in the assembly as an event of great importance. There has been a free discussion of the subject of slavery in all its bearings; slaveholders and abolitionists have met each other in a temperate and free expression of their views and feelings. The resolution which was finally adopted, although not all that some of our friends could have wished, is still far in advance of all previous action, on the part of either branch of the Presbyterian church. It solemnly refers the subject of slavery to the Synods, Presbyteries, and six hundred churches, whom it represents, for such action as may be deemed best adapted to REMOVE THE EVIL. Our beloved friends, Alvan Stewart and John Rankin, have been abundant in their efforts, and their evident sincerity, christian boldness, and unswerving integrity have won for them the respect and esteem even of the southern delegates, who to their honor be it said, seem to have very little sympathy with '*dough-faces*' in the State, or expediency and policy men in the Church.

A Voice from Maryland.

The following cheering extract is from a letter which we have recently received from an intelligent gentleman in Frederic County (Md.)—*Pa. Freeman.*

'Whilst I am writing I would inform you that the anti-slavery cause is rapidly gaining ground in this section of the country. Three years ago an abolitionist and amalgamationist, fanatic and insurrectionist, were interchangeable terms, and an abolition paper would have been a prodigy. But now, anti-slavery papers are read regularly by our most respectable and intelligent citizens. The persecutions of the abolitionists, the death of Lovejoy, the violation of the freedom of the press, the burning of your Hall, the rejection of petitions, are beginning to have their legitimate effect; and have in the very nature of things done more for the promotion of the cause they were intended to crush than the united efforts of its friends. Thus does God make the wrath of man to praise him. But still the cause is unpopular; I probably am making sacrifices in subscribing for your paper; there are many who would not risk their interests by subscribing for anti-slavery papers, who still wish to read them, and the public mind is yet deplorably ignorant on the subject of human rights. We want light. The Colonization Society is one of the strongest barriers in the way of abolition principles by affording a rampart behind which the secret friends of slavery (who would not openly advocate the soul-destroying system in all its atrocity) may fortify themselves.

But I must close. I bid you God speed in your glorious undertaking. You have done much good. Already has a wound been given to the monster which must prove fatal, if not permitted to heal. Be not discouraged if in the agony of the dying hour he should grasp his victims still closer. Remember that on the efforts of the friends of liberty depends not only the happiness of two millions and a half of our fellow beings, but also the security of our own liberties, and the salvation of our country.

Yours in the cause of the slave.
Frederic Co., Maryland.'

From the Dublin Herald.

Formation of the British and Foreign Anti-Slavery Society:

For the abolition of the Slave Trade and Slavery throughout the World.

On Wednesday the 17th inst., the first meeting was held at Exeter Hall, London, for the formation of a National Society for the abolition of the slave trade and slavery *throughout the world;* and if we are to judge of its future proceedings by the vigor which has characterized its first movements, we may hope great things—that the pure rays of liberty which have melted forever the manacles off the hands of our West Indian brethren and cast them as into the dust, will from henceforth spread far and wide, illuminating the darkest parts of the earth with their effulgence, having no isolated corner unreached by their brilliancy, and declaring in words which they who run may read—that

'Slavery (shall) cease and cease forever
And man shall wear a chain no more.'

And all this proposed to be accomplished—not by armed cruises and men of war—not by the sword or the cannon, but by the irresistible influence of those means, which christianity dictates, breaking down by the force of moral and religious influence those strong holds of sin and Satan, which have so long held sway on the earth.

Such we rejoice is the ground work of the constitution of the British and Foreign Anti-Slavery Society, and gladly do we herald in their proceedings as indicative of a fresh triumph of peaceable principles, over, those of a warlike and anti-christian character.

The meeting at Exeter Hall was composed of delegates invited to London by three philanthropic individuals—Joseph Sturge, Geo. Stacy, and Wm. Thos. Blair. On the platform we observed amongst many others, Dr. Lushington, M. P., Sir George Strickland, M. P., Mr. Turner, M. P., &c.

Captain Moorson was called to the chair, which however he shortly vacated, indispensable business having called him away, when he was succeeded by Joseph Sturge, who occupied it for the remainder of the meeting and the succeeding one.

The delegates were ably addressed by Sir George Strickland, by Mr. Turner, and at great length by Dr. Lushington. The latter gentleman, in a strain of powerful eloquence, took a general review of the objects of the proposed society, with the formation of which he heartily concurred. After a lengthened discussion, chiefly with reference to the peace principle, the following resolution was unanimously adopted—'That in the opinion of the meeting the extinction of slavery and the slave trade, may be most effectually attained by the use of moral and religious influence, and that these and other specific means be the only measures resorted to by the proposed Society.' In subsequent meetings, the constitution, rules, and regulations, were fully matured, and a committee appointed, amongst whom are Dr. Lushington, Thos. F. Buxton, Wm. Allen, &c. &c.

The following resolution also passed unanimously:

Resolved, That Thos. Clarkson, Esq., the first venerable advocate of the abolition; Jos. Sturge, Esq., whose strenuous exertions and personal sacrifices have so greatly contributed to the extinction of the apprenticeship system, and the movers and seconders of the motions in Parliament, for the attainment of that object, namely:—Sir J. E. E. Wilmot, Bart.; Sir. George Strickland Bart.; Jos. Pease, junr. Esq., Hon. C. P. Villiers, be honorary corresponding members of this Society.

American Anti-Slavery Society.

The Executive Committee have resolved to raise ONE HUNDRED THOUSAND DOLLARS during the present year, and have issued an able and luminous address to the abolitionists of the country. They appeal to both societies and individuals for donations.—They say, and we hope they will be heard and answered in the spirit of *immediatism*,—

"Anti-Slavery Societies should feel that they were organized for this very object, and that they have a solemn responsibility in this particular manner. And while we make this appeal to *societies*, we trust that *individuals* will not feel absolved from responsibility. We believe our ranks afford a sufficient number able to raise the sum of $100,000 by subscriptions of $100 each. Upon the consideration of such we urge the claims of the plundered and pennyless slave. It should be borne in mind by individuals and societies, that the committee this year are destitute of pledges from state auxiliaries, and therefore are obliged to throw the cause upon the liberality of abolitionists as a body. Upon the 1650 anti-slavery societies of our country, and the individuals composing the anti-slavery host, we roll the responsibility of deciding whether the cause of the crushed slave shall move onward triumphantly, or come to an inglorious and disastrous stand. Let them render their verdict in the fear of God. We specially wish each society to inform us, without delay, by letter, what amount we may expect from them during the year."

The $100,000 Fund Begun.

Gerrit Smith has already transmitted to the treasury of the American Anti-Slavery Society, his checks on the bank for the sum of ten thousand dollars, payable in instalments. Friend, will you see that it is not by your fault, if the whole sum should not be raised? It is greatly needed.

The Executive Committee will receive this first response to their address, as an earnest of what they may expect from the abolitionists of the country, in proportion as the true interests of the cause are seen and felt. We trust they will lose no time in procuring agents to lecture in New-Jersey, Pennsylvania, Ohio, Michigan, Indiana, Illinois and Wisconsin. Who shall go for us? We trust a glorious career of prosperity is now opening, and if our friends will send us the money, or pledges of money, our hands will be strong to take hold of every opportunity for advancing the cause towards a speedy and peaceful triumph.—*Eman.*

Our Fiery Trials.

There is nothing but pure religion and undefiled before God, competent to sustain colored citizens, in the United States, under the proscriptions, the insults, and the persecutions multiplied and heaped upon them, by church and state—by individuals and associations—at home and abroad—in person and character—through the week and on the sabbath—in fact, at all times, in all places, and under all circumstances.

There was a time when the bitter dregs in our cup were more accidental and less severe, but now they are universal, combined, calculated and cruel—not only administered heedlessly and unfeelingly, but uniformly, determinedly and unreservedly. Even professing christians seem to glory in their shame! They attach merit to their abuse of colored people and their opposition to emancipation. It is a much greater and more desirable thing, in the estimation of some of them, than to please God and be found on the side of humanity and righteousness.

What but the religion of the Cross, which believeth all things, endureth all things, hopeth all things, can sustain us, brethren, under such circumstances? A confidence in God, "that the sufferings of this present time are not to be compared with the glory that shall be revealed in us," and this ONLY can bear us up. This assurance of faith is attainable—it is our privilege, dear reader, to possess it daily. We would not be without it for all the Universe besides. It is a rallying point, around which we can be *happy and safe*, amidst the clashing of elements and the wreck of worlds.—*Colored American.*

HANOVER, N. H. June 1, 1839.

T. MANN

HAS recently added somewhat extensively to his assortment of

Books:

Blank Books, Stationery and Fancy Articles, including the best *Penknives, Scissors and Razors*, and is now receiving more than 1200 *rolls of Room and Entry Paper*, embracing a variety of high cost *Parlor Paper and Chimney Pieces*, so that all, it is believed, who wish to revivify their dwellings, may be suited with any number of rolls of some quality and corresponding price.

JOB PRINTING in general, executed as usual, with accuracy and in good style.

ORDERS through the mail will be attended to promptly.

Mrs. E. S. Mann

IS doing an enlarged business in the MILLINERY DEPARTMENT this season, and offers for sale various descriptions of fashionable BONNETS and of the best styles, and as beautiful and extensive assortment of Bonnet and Cap Ribbons, &c. &c. as can be found in the neighborhood. 4w*

NEW BOOKS.

SLAVERY AS IT IS; JAY'S VIEW; BIBLE ARGUMENT, received and for sale by
June 15. I. S. BOYD.

Greely & Morrill,

DEALERS IN DOMESTIC AND FOREIGN

SADDLERY,

LIKEWISE Manufacturers and Dealers in *HARNESSES, TRUNKS, VALISES*, and *CARPET BAGS*, of which they keep constantly on hand an extensive assortment, nearly opposite Gass' American Hotel, at the sign of the Horse.
Concord, May 25, 1839. 3m*

Just Published,

THE Life of WM. M. RICHARDSON, LL. D. Late Chief Justice of the Superior Court in New-Hampshire. A neatly executed duodecimo of 90 pages. For sale by BOYD & WHITE,
At the Concord & Brattleboro' Bookstore.

TRUNKS! TRUNKS!!

NOW Manufacturing, a New and Superior article of *TRAVELING TRUNKS*,
At the Sign of the Horse.
GREELY & MORRILL.
Concord, May 25, 1839. 3m*

Ladies' Kid Slippers.

A FULL assortment of Ladies' French Kid SLIPPERS and SLIPPER TIES, of a superior quality, this day received and for sale by JAMES PEVERLY.
May 18, 1839. 6w

SADDLES.

JUST received, a lot of Men's Riding Saddles, which will be sold very low for cash,
At the Sign of the Horse.
GREELY & MORRILL.
Concord, May 25, 1839. 3m*

Bonnets,

AT THE GREAT 8

SOME of the FINEST and best STYLES of BONNETS that have ever been offered in this Market may be found at ESTABROOKS,
☞ Directly in front of the State House.
April 20. tf

Notice.

WILL BE SOLD AT PUBLIC AUCTION, on Saturday, the 22d day of June next, unless previously disposed of at private sale, the COPY RIGHT of the following Works:—Right of *American Definition Spelling Book*, for the United States; *Progressive Reader; Progressive Primer.* Also, STEREOTYPE PLATES for most of the above works. One-third right of *Wrifford's Chirography.* One share in Church Organ. Wheel for horse power, and fixtures, &c. &c. Enquire of ALBE CADY, or H. HUTCHINS.
Concord, May 11, 1839.

New Arrivals!

RECEIVED this week at the great 8 Store Cases of DRY GOODS,
Containing a splendid selection of the most
FASHIONABLE SPRING GOODS,
which are offered to the public at reduced prices for the ready cash by
April 20. W. W. ESTABROOK, Agt.

A NEW STORE

HAS just been opened, ☞ *Opposite the Phenix Hotel*, ☜ where a splendid assortment of English, French, and German

FANCY GOODS

may be found, consisting in part of Bead Bags, and Purses, Cologne Water, Ruspin's Celebrated Curling Oil,—Rowland's Macassar, Bear's, Antique, and Buffalo **OILS.**
A splendid assortment of SHELL, Horn, and Ivory

Combs,

Pocket Knives, Pen Knives, Scissors, Silver, and German Silver Pencil Cases, Silver Thimbles, Needles, of all kinds.

RAZORS, Razor Straps, Boxes,—*SOAPS*, of every description,—Shaving, Hair, Cloth, and Tooth BRUSHES—Travelling BASKETS—Gentlemen's and Ladies' WALLETS—PAINTS for Children,—Pencil Brushes,—finally, *every kind* of Goods usually found in a Fancy Goods Store.

FASHIONABLE HAIR WORK.

FRIZETTS, PUFFS, CURLS, &c. &c. constantly on hand.

Ladies and Gentlemen, call and examine for yourselves,—and I think you will be satisfied as to price and *quality.* J. A. LEIGHTON.
Concord, April 27, 1839.

THE HERALD OF FREEDOM

Is published every Saturday, at Concord, N. H

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